



Primary Qa'ida for Reciting the
Holy Qur'an from the Correct Origins

Madani Qaida



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Presented by :
Majlis Madrasa-tul-Madina



مكتبة الدعاة

Dawat e Islami

MADANI QA'IDAH

Articulatory organs of the letters

The literal meaning of the word Makhraj is the point of outlet. In terms of Tajwīd the articulatory organ of an Arabic letter is called Makhraj (articulator).

Letters	Category	Articulator
ه , ء	Ḥalqiyyah Letters	Pronounced from the bottom part of the throat
ع , ح	" "	Pronounced from the middle part of the throat
خ , غ	" "	Pronounced from the top part (pharynx) of the throat
ق	Laḥawiyyah Letters	Pronounced from the root of the tongue and the soft palate
ك	" "	Pronounced from the root of the tongue and the hard palate
ج , ش , ي	Shajariyyah Letters	Pronounced from the middle of the tongue and the middle of the palate
ض	Ḥāfiyāh Letter	Pronounced from the sides of the tongue and the roots of the upper molars
ل , ن , ر	Ṭarafiyyah Letters	Pronounced from the edge of the tongue and the part of the roots of the teeth towards the palate
ت , د , ط	Niṭ'iyyah Letters	Pronounced from the tip of the tongue and the roots of the upper front teeth
ث , ذ , ظ	Liṣawiyyah Letters	Pronounced from the top of the tongue and the inner edge of the upper teeth
ز , س , ص	Ṣafiriyyah Letters	Pronounced from the tip of the tongue and the inner edges of both (front-upper) teeth
ف	Shafawiyyah Letters	Pronounced from the edge of the upper front teeth and the wet part of the lower lip
ب	" "	Pronounced from the wet part of both lips
م	" "	Pronounced from the dry part of both lips
و	" "	Pronounced by the rounding of both lips

مَدَنی قَاعِدَہ

MADANI QA'IDAH

*Primary Qā'idah for reciting the Holy Quran
with correct articulation*



Presented by

Majlis Madrasa-tul-Madinah

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

An English translation of 'Madani Qa'idah'



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Edition: First
1st Publication: Rajab-ul-Murajjab, 1435 AH – (May, 2014)
Publisher: Maktaba-tul-Madinah
Quantity:
ISBN:

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوَةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

(Rūḥānī Hikāyāt, pp. 68)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

Madani objective

I must strive to reform myself and the people of the entire world, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*.

Name: _____

Madrasah: _____

Class: _____

Address: _____

_____ Phone number: _____

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	َ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدہ	Ā/ā

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's **Majlis-e-Tarājim**, a department responsible for reproducing the books and booklets of Amīr-e-Ahl-e-Sunnat founder of Dawat-e-Islami 'Allāmah Maulānā **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ into various languages of the world, is pleased to deliver English version of the book '**Madanī Qā'idah**' which was presented in Urdu language by Majlis Madrasa-tul-Madīnāh to impart basic knowledge for correct recitation of the Holy Quran. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*. Therefore, if you find any mistake in it, kindly notify us in writing at the following postal or email address with the intention of earning reward (Šawāb).

Majlis-e-Tarājim (Translation Department)

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First read this

Holy Quran, the Word of Allah ﷺ is a matchless source of guidance, knowledge and wisdom. The Most Beloved Prophet ﷺ said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best person amongst you is he who learnt the Holy Quran and taught to others.

(Ṣaḥīḥ Bukhārī, Kitāb Faḍāil-ul-Quran, pp.435, Ḥadīṣ 5027)

اَلْحَمْدُ لِلّٰهِ ﷻ! In order to spread the teachings of the Holy Quran, Dawat-e-Islami, the non-political global movement for the propagation of the Holy Quran and Sunnah has established countless Madāris (schools) titled Madrasa-tul-Madīnah in Pakistan and abroad. These Madāris hold classes of Ḥifẓ and Nāẓirah. To date, approximately 72,000 Madanī children are being taught Ḥifẓ and Nāẓirah for free in Pakistan. Similarly, Madrasa-tul-Madīnah classes (for male adults) are held in various Masājid etc. almost daily after Ṣalāt-ul-‘Ishā’. Islamic brothers learn the correct recitation of the Holy Quran, pronouncing the Arabic letters from their proper articulators (Makhārij), Du’ās (supplications), Ṣalāh and the Sunan, all for free. In addition, thousands of Madrasa-tul-Madīnah classes (for female adults) are held daily within the homes not just in Pakistan, but also in several other countries of the world. As an example, to date, approximately 1,317 Madrasah classes for Islamic sisters take place almost on a daily basis in Bāb-ul-Madīnah (Karachi), in which more than 12,017 Islamic sisters learn the Holy Quran, Ṣalāh, Sunan and Du’ās, all for free.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The experienced teachers of Madrasa-tul-Madīnah have compiled this *Madanī Qā'idah* to make learning of the Holy Quran easier. The *Madanī Qā'idah* presents the fundamental rules of Tajwīd (elocution) in a simplified form for both the young and the aged students, so that all children, Islamic brothers and Islamic sisters may easily learn the correct recitation of the Holy Quran. Expert Qurra` (reciters of the Holy Quran) كَتَبَهُمُ اللّٰهُ تَعَالٰى have carefully checked and verified the contents of the *Madanī Qā'idah* with regards to the rules of Tajwīd.

For guidance on how to teach the *Madanī Qā'idah*, the book named 'Rahnumā-e-Mudarrisīn' (a guide book) has also been published; it contains a great deal of the teaching methodology for each lesson. The V.C.D. of the *Madanī Qā'idah* will also be released very soon by Maktaba-tul-Madīnah, a department of Dawat-e-Islami اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ; it will be further helpful in understanding the *Madanī Qā'idah* thereby making the recitation of the Holy Quran easier.

As per our Madanī objective set out by Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَاعَتْ بِرَكَاتِهِمُ الْعَالِيَةِ: **'I must strive to reform myself and the people of the entire world,** اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ', may Allah عَزَّوَجَلَّ make us act upon the Madanī In'āmāt for reforming ourselves and make us travel with the Madanī Qāfilahs for reforming the people of the entire world!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Majlis Madrasa-tul-Madīnah (Dawat-e-Islami)

29th Żul-Hijja-til-Harām 1428H

مَدَنی قَاعِدَہ

MADANI
QA'IDAH

Lesson Number 1: Ḥurūf Mufridāt (Individual Letters)

- ❖ The **Mufridāt Letters** i.e. Arabic alphabets are **29** in number. ❖ Pronounce Mufridāt Letters with the Arabic accent according to the rules of Tajwīd and Qirā`at, avoid Urdu pronunciations, for example do not pronounce: 'بے، تے، ثے، حے، خے، طوئے، ظوئے'. Instead pronounce them in the following way: 'بَا، تَا، ثَا، حَا، خَا، طَا، ظَا'.
- ❖ From amongst these 29 letters, there are **7** that are always pronounced with a **thicker voice**, these letters are called '**Musta'liyah Letters**'. These seven letters are: 'ق، غ، ط، ض، ص، خ'. Their combination (as a mnemonic) is: 'حُصَّ صُغِطِ قُط'. ❖ Only **4 letters** are pronounced from the lips: و، م، ف، ب. Except these letters, do not let the lips move whilst pronouncing any other letter.

ا اَلِف	ب بَا	ت تَا	ث ثَا	ج جِيْم
ح حَا	خ خَا	د دَاَل	ذ ذَاَل	ر رَا
ز زَا	س سِيْن	ش شِيْن	ص صَاَد	ض ضَاَد
ط طَا	ظ ظَا	ع عِيْن	غ غِيْن	ف فَا
ق قَاَف	ك كَاَف	ل لَام	م مِيْم	ن نُوْن
و وَاَو	ه هَا	ع هَمَزَة	ي يَا	

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Lesson Number 2: Ḥurūf Murakkabāt (Compound Letters)

- ❖ Two or more letters combine to form a Murakkab (Compound). ❖ Pronounce each letter of the Murakkab letters separately like Mufridāt Letters.
- ❖ Make sure in this lesson also to pronounce the letters in the Ma'rūf manner i.e. with the Arabic accent.
- ❖ When two or more letters are joined together in writing, their shape gets changed a bit. Usually the head of the letter is written and the body is omitted. ❖ The letters which are identical when in the compound form, identify them by the difference in the number and position of the dots.

تا	نا	با	لا	لا	ا
قا	فا	سا	شا	ثا	يا
صا	غا	عا	حا	خا	جا
كا	ها	ما	ظا	طا	ضا
طب	كف	كث	كت	كب	لب
قل	فل	ضل	صل	شل	سل




ظن	طن	كن	كل	غل	عل
خذ	غد	عد	حد	خد	جد
ظر	طر	ير	بر	حر	خز
ثم	ثم	يم	تم	نم	بم
يع	بع	بج	حج	عج	لج
تس	يس	بس	قض	فص	نص
حق	عق	سق	شق	قت	فت
مو	هو	كو	قك	فك	لك
مى	و	يى	تى	نى	بى
فظ	عط	ية	تة	نة	بة

هَلِك	حَد	عَبْد	بَعْد	بِهِمْ	بَلْب
سَخَط	فَعَّة	حَسَن	ثَمَن	خَطَف	يَهَب
يَلَج	قَتَلَ	نَصَرَ	عَلَق	فَلَق	خَلَق
سَأَلَ	جَنَّتْ	نَفَسَ	بَلَغَ	طَبَعَ	تَجَدَّ
غَبَرَ	غَبَرَ	خَشَى	شَمَسَ	صَفَتْ	قَسَطَ
بَسَمَ	شَكَرَ	ظَلَلَ	عَسَرَ	عَشَرَ	مَطَرَ

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Lesson Number 3: Ḥarakāt

- ❖ The plural of Ḥarakat is 'Ḥarakāt'. **Zabar** , **Zayr** and **Paysh** are called **Ḥarakāt**. Zabar and Paysh are placed above the letters whereas Zayr is placed underneath.
- ❖ The letter which bears Ḥarakat is called 'Mutaharrik'.

- ❖ Pronounce **Zabar**  by opening the mouth and raising the voice, **Zayr**  by dropping the voice and **Paysh**  by the rounding of the lips.
- ❖ Pronounce the Ḥarakāt in Arabic accent without stretching or jerking the voice.
- ❖ If a Ḥarakat or Jazm is present on 'أَإِ' then pronounce it as Ḥamzāh 'أُ, إ'.
- ❖ If the letter 'ر' carries a Zabar or Paysh pronounce it with a thick tone. If the letter 'ر' bears a Zayr, pronounce it with a thin tone.

اَ	اِ	اُ	اَ	اِ	اُ
بَ	بِ	بُ	بَ	بِ	بُ
جَ	جِ	جُ	جَ	جِ	جُ
دَ	دِ	دُ	دَ	دِ	دُ
هَ	هِ	هُ	هَ	هِ	هُ
زَ	زِ	زُ	زَ	زِ	زُ

شُ	شِ	صُ	شُ	شِ	شُ
ضُ	ضِ	طُ	ضُ	ضِ	ضُ
ظُ	ظِ	عُ	ظُ	ظِ	ظُ
غُ	غِ	وُ	غُ	غِ	غُ
قُ	قِ	كُ	قُ	قِ	قُ
رُ	رِ	لُ	رُ	رِ	رُ
نُ	نِ	مُ	نُ	نِ	نُ
هُ	هِ	هُ	هُ	هِ	هُ
يُ	يِ	يُ	يُ	يِ	يُ

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Lesson Number 4

- ❖ Read this lesson **Rawān** (i.e. without syllabification).
- ❖ Take special care to pronounce Ḥarakāt correctly.
- ❖ Differentiate clearly between the letters that are Qarīb-uṣ-Ṣaut i.e. the letters that sound somewhat similar.

ط	ط	ط	ث	ث	ث
ذ	ذ	ذ	ز	ز	ز
ظ	ظ	ظ	ظ	ظ	ظ
ص	ص	ص	س	س	س
ض	ض	ض	د	د	د
ق	ق	ق	ك	ك	ك

هـ	هـ	هـ	هـ	هـ	هـ
م	م	م	م	م	م
خ	خ	خ	خ	خ	خ
ز	ز	ز	ز	ز	ز
و	و	و	و	و	و
ر	ر	ر	ر	ر	ر
ش	ش	ش	ش	ش	ش

يَا خَيْرُ

To become pious and to abide by Sunnah, keep invoking it all the time.

(Masā'il-ul-Quran pp. 290)

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Lesson Number 5: Tanwīn

- ❖ **Double Zabar** َ, **double Zayr** ِ and **double Paysh** ٍ is called 'Tanwīn'.
A letter carrying Tanwīn is called Munawwan.
- ❖ In fact Tanwīn is a 'Nūn Sākin' that lies at the end of the phrase, that is why Tanwīn sounds like 'Nūn Sākin', e.g. 'أُنْ → اِنْ → اِ → اَنْ → اُ'.
- ❖ Spell out the examples of Tanwīn as follows: مَ → مِمْ double Zabar مَنَّ → مِمْ double Zayr مَمَّ → مِمْ double Paysh مَنَّ → مِمْ double Paysh مَمَّ → مِمْ double Paysh مَمَّ → مِمْ double Paysh
- ❖ Sometimes 'ا' or 'ي' is shown after double Zabar, do not pronounce it during syllabification.

طَ	طِ	طَا	تَهْ	تِ	تَا
ذَ	ذِ	ذَا	زَهْ	زِ	زَا
ثَ	ثِ	ثَا	ظَ	ظِ	ظَا
صَ	صِ	صَا	سَ	سِ	سَا

د	ذ	ڈ	د	د	د
لا	ق	ق	ک	ک	ک
ھ	ر	ل	ھ	ھ	ھ
ہ	رہ	و	ہ	ہ	ہ
ل	لہ	و	ل	ل	ل
ز	زہ	و	ز	ز	ز
و	وہ	و	و	و	و
ر	رہ	ر	ر	ر	ر
ا	اہ	ا	ا	ا	ا
ث	ثہ	ث	ث	ث	ث

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Lesson Number 6

- ❖ Read this lesson both ways i.e. **Rawān** (without syllabification) as well with **Hijjay** (with syllabification).
- ❖ Take special care to correctly pronounce **Ḥarakāt**, **Tanwīn** and all the letters particularly the Ḥurūf Musta'liyah.
- ❖ Do Hijjay in this way: **مَلِكٌ** → **مَلِكٌ** Zabar مَ, لَ Zayr لَ → **مَلِ** double Paysh **كَانَ** → **كَانَ**.

نَزَلَ	خَلَقَ	صَدَقَ	يَدَاكَ	بَلَغَ	طَبَعَ
جَعَلَ	فَعَلَ	نَظَرَ	ذَكَرَ	كَسَبَ	أَبَلَ
رُسِلَ	صُحِفَ	ثُلُثَ	سُدُسُ	حُرْمُ	رُبْعُ
حَمِدَ	خَطَفَ	مَلِكِ	تَزِدَ	تَجِدُ	يَلِجُ
قُتِلَ	سُيِّلَ	قُرِئَ	قَمَرِ	كَبِرَ	حُشِرَ
أَحَدًا	مَرَضًا	عَمَلًا	هُدًى	طَوًى	قَرًى

The Letters of Maddah

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بَا	بُو	بِي	بَا	تُو	تِي
ثَا	ثُو	ثِي	جَا	جُو	جِي
حَا	حُو	حِي	خَا	خُو	خِي
دَا	دُو	دِي	ذَا	ذُو	ذِي
رَا	رُو	رِي	زَا	زُو	زِي
سَا	سُو	سِي	شَا	شُو	شِي
صَا	صُو	صِي	ضَا	ضُو	ضِي
طَا	طُو	طِي	ظَا	ظُو	ظِي
قَا	قُو	قِي	غَا	غُو	غِي
فَا	فُو	فِي	قَا	قُو	قِي

كَا	كُو	كِي	لَا	لُو	لِي
مَّا	مُو	مِي	نَا	نُو	نِي
وَا	وُو	وِي	هَّا	هُو	هِي
اُ	اُو	اِي	يَا	يُو	يِي

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أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 8

Khāri [Vertical] Ḥarakāt

- ❖ **Vertical Zabar** اَ, **vertical Zayr** اِ and **inverted Paysh** اُ are called Khāri [vertical] Ḥarakāt.
- ❖ The **vertical Ḥarakāt** are equivalent to the **letters of Maddah**. So pronounce **vertical Ḥarakāt** by elongating them up to one **ألف** i.e. up to two Ḥarakāt, like that in the case of the **letters of Maddah**.
- ❖ In this lesson, differentiate clearly between the letters that are Qarib-uş-Şaut i.e. the letters that sound somewhat similar.

ت	ت	ت	ت	ت	ت
ز	ز	ز	ز	ز	ز
ظ	ظ	ظ	ظ	ظ	ظ
ث	ث	ث	ث	ث	ث
ذ	ذ	ذ	ذ	ذ	ذ
ر	ر	ر	ر	ر	ر
ز	ز	ز	ز	ز	ز
ح	ح	ح	ح	ح	ح
ا	ا	ا	ا	ا	ا
خ	خ	خ	خ	خ	خ
ج	ج	ج	ج	ج	ج

The Letters of Līn

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بُو	بِي	تُو	تِي	ثُو	ثِي
جُو	جِي	لُو	لِي	خُو	خِي
دُو	دِي	ذُو	ذِي	رُو	رِي
زُو	زِي	سُو	سِي	شُو	شِي
صُو	صِي	ضُو	ضِي	طُو	طِي
ظُو	ظِي	هُو	هِي	غُو	غِي
فُو	فِي	قُو	قِي	كُو	كِي
لُو	لِي	مُو	مِي	نُو	نِي
وُو	وِي	هُو	هِي	اُو	اِي
		بُو	بِي		

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Lesson Number 10

- ❖ Read this lesson both ways i.e. Rawān as well with Hijjay.
- ❖ This lesson comprises of all the previous lessons i.e. Ḥarakāt, Tanwīn, the Letters of Maddah, Vertical Ḥarakāt and the Letters of Līn.
- ❖ Apply the rules, practise recognition of the letters and spell them out correctly, especially **Hurūf Musta'liyah**.
- ❖ Whilst doing Hijjay, join every letter to the preceding letters. For example do Hijjay of the word **مَوْضُوعٌ** as follows → **مَوْ** Paysh **وَ** Paysh **ضَاد** Zabar **وَ** Paysh **مِيم** → **مَوْضُوعٌ**, **مَوْضُوعٌ** → **مَوْ** Paysh **ضَاد** Zabar **وَ** Paysh **مِيم** → **مَوْضُوعٌ**.

قَالَ	صِرَاطَ	هَذَا	ذَلِكَ	كَانُوا	قَالُوا
لَهُ	سَوْفَ	قَوْلُ	فِيهِ	نُوحِيهِ	بِهِ
لَيْسَ	بَيْنَ	عَذَابًا	مَتَاعًا	طَغَى	شَكُورًا
غَفُورًا	دَاوُدَ	خَوْفِ	يَوْمِ	قِيلَ	حِيلَ


رُسُلِهِ	رَسُولِهِ	إِلَيْهِ	عَلَيْهِ	صَوَابًا	مَابًا
صَلَوَةٌ	زَكَاةٌ	رَسُولٍ	مَحْفُوظٌ	مَقَامُهُ	خِتْمُهُ
لَوْحٌ	حَوْلٍ	دَيْنٌ	بَشِيرٌ	قَوْمِهِ	هَدَيْنَا
بَيْنَنَا	زَاهِدِينَ	رَاكِعُونَ	عِيسَى	مُوسَى	صُدُورٍ
أَوَى	قَوْلًا	قَوْمًا	مِيقَاتًا	مُنِيرًا	شَيْءٍ
شَيْعًا	هُرُونَ	سُلَيْمَنَ	شُهُودٌ	قُعُودٌ	وَدُودٌ
يَوْمَئِذٍ	مَوْعِدُهُ	كَرِيمٍ	وَكَيْلٍ	نُورِهِ	أَرَعَيْتَ
أَفَرَعَيْتَ	مَوْعِظَةً	مَوْضُوعَةً	مَوْعِدَةً	سَمِيعٌ	عَزِيزٌ
يَدَايِهِ	حَيْثُ	غَيْبٌ	سَبُوتٍ	كَلِمَتٍ	لَشَيْءٍ
قُرَيْشٍ	بَايْتَنَا	مِهْدًا	عِلْمٌ	كِتَبٌ	سَلَمٌ

أُذِينَا	أُوتِينَا	أَوْحَيْنَا	نُوحِيهَا	اَتُونِي	اِمْنُوا بِي
تُدِيرُونَهَا	فَلَا تَمِيلُوا	مَا خَلَفْتُمُونِي	فَلَا تَلُومُونِي	وَلَا يُحِيطُونَ	

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Lesson Number 11

Sukūn (Jazm)

- ❖ As you have already learnt, this sign  is called **Jazm**, a letter carrying Jazm is called Sākin (still letter).
- ❖ The letter carrying Jazm is pronounced in conjunction with the Mutaḥarrik letter preceding it.
- ❖ Always pronounce the **Ĥamzaḥ Sākinaḥ** (أ, ؤ) with jerk.
- ❖ There are five **Letters of Qalqalah** ق, ط, ب, ج, د, their combination is **قُطْبُ جَدِّ**.
- ❖ The meaning of Qalqalah is movement, there should be somewhat movement at the Makhārij (articulator) when pronouncing these letters such that the sound rebounds.
- ❖ When the **Letters of Qalqalah** are **Sākin**, Qalqalah should be **more prominent**.
- ❖ In this lesson, take special care for correct pronunciation of the **Letters of Qalqalah** and the **Ĥamzaḥ Sākinaḥ** and distinguish clearly between the letters that sound somewhat similar.

اُط	إِط	أَط	أُت	إِت	أَت
أُذ	إِذ	أَذ	أُز	إِز	أَز
أُث	إِث	أَث	أُظ	إِظ	أَظ
أُص	إِص	أَص	أُس	إِس	أَس
أُض	إِض	أَض	أُد	إِذ	أَد
أُق	إِق	أَق	أُك	إِك	أَك
أُح	إِح	أَح	أُه	إِه	أَه
أُع	إِع	أَع	أُء	إِء	أَء
أُغ	إِغ	أَغ	أُخ	إِخ	أَخ
أُم	إِم	أَم	أُب	إِب	أَب

أُفْ	إِفْ	أَفْ	أَوْ	Zayr is not used before 'وْ' Sākin	أَوْ
أُنْ	إِنْ	أَنْ	أُلْ	إِلْ	أَلْ
أُجْ	إِجْ	أَجْ	أُرْ	إِرْ	أَرْ
Paysh is not used before 'يَا' Sākin	إِىْ	أِىْ	أُشْ	إِشْ	أَشْ

EXERCISE

بَلْ	مَنْ	عَنْ	إِنْ	قُلْ
قَدْ	ذُقْ	هُمْ	كُمْ	لَمْ
أَعْنَابًا	أَعْيُنْ	فَاغْفِرْ	مُسْتَطَرْ	إِصْطَبِرْ
فَاْفَرُقْ	أَبْوَابًا	مُدْهِنُونَ	نُطْفَةٍ	زَجْرَةٌ

يُقْرِضُ	يُغْنِي	تَجْرِي	جَمَعًا	فَتَحْ
مُؤْمِنِينَ	مُؤْمِنُونَ	يُؤْمِنُونَ	مُؤَصَّدَةٌ	إِقْرَأْ
شَأْنُ	كَأْسًا	بِئْسَ	يَشَأْ	نَشَأْ
إِثْمٌ	يَبْحَثُ	أَحْيَا	أُخْرَى	إِذْهَبْ
أَشَدُّ	إِرْكَبْ	حُشِرْتُ	نُشِرْتُ	أَحْضَرْتُ
طِبَسْتُ	فُرِجْتُ	نُسِفْتُ	يُظْلَمُونَ	يُظْهَرُ
إِصْبِرْ	بَيْنَكُمْ	بَيْنَهُمْ	فَضْلِكَ	عَلَيْهِمْ
أَعْمَالُهُمْ			أَعْمَالَكُمْ	
أَيْدِيهِمْ				
يَسْتَبْدِلُ			يَسْتَفْتِحُونَ	

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Lesson Number 12

نُونُ Sākin and Tanwīn (Iẓhār, Ikhfā)

❖ There are four cases regarding Nūn Sākin and Tanwīn: (1) إِظْهَارُ (Iẓhār) (2) إِخْفَاءُ (Ikhfā) (3) إِدْغَامُ (Idghām) (4) إِقْلَابُ (Iqlāb).

1. **Iẓhār:** If any of the Ḥalqiyyah letters is present after Nūn Sākin or Tanwīn, then Iẓhār will be made i.e. nasalization (Ghunnaḥ) will not be done whilst pronouncing such Nūn Sākin and Tanwīn. The Ḥalqiyyah letters are six in number and they are:

خ, غ, ح, ع, ه, ء

2. **Ikhfā:** If any of the Ikhfā letter is present after Nūn Sākin or Tanwīn, then Ikhfā will be made i.e. nasalization (Ghunnaḥ) will be done whilst pronouncing such Nūn Sākin and Tanwīn. The Ikhfā letters are 15 in number and they are:

ك, ق, ف, ظ, ط, ض, ص, ش, س, ز, د, ج, ث, ت.

Note: Idghām and Iqlāb have been described in Lesson 14.

مِنْ أَجَلٍ	مِنْ هَادٍ	مِنْ عَلَقٍ	مِنْ حَكِيمٍ
مِنْ غَفُورٍ	مِنْ خَوْفٍ	فَمَنْ تَبِعَ	مِنْ ثَمَرَةٍ

مِنْ جُوعٍ	مِنْ دُونِكُمْ	مِنْ ذَهَبٍ	فَإِنْ زَلَلْتُمْ
مَنْ سَفِهَهُ	مَنْ شَكَرَ	مِنْ صَلَاحٍ	إِنْ ضَلَلْتُ
مِنْ طَيِّبٍ	مَنْ ظَلَمَ	مِنْ فُرُوجٍ	مِنْ قَبْلُ
مِنْ كِتَابٍ	يَنْعَوْنَ	مِنْهُمْ	أَنْعَمْتَ
وَأَنْحَرُ	فَسَيَنْغَضُونَ	وَالْمُنْخَنَقَةُ	أَنْتَ
تَنْسُونَ	نُنْشِرُهَا	يَنْصُرُونَ	مَنْصُودٍ
يَنْطِقُونَ	أَنْظُرْ	أَنْفُسِكُمْ	يَنْقُضُونَ
مِنْكُمْ	عَذَابًا أَلِيمًا	خَيْرٌ تَجِدُوهُ	عَدْنٍ تَجْرِي

بَلَدًا اِمْنًا	قَوْلًا ثَقِيلًا	شِهَابٌ ثَاقِبٌ
نُوحًا هَدَيْنَا	فَصَبْرٌ جَبِيلٌ	خَلْقٌ جَدِيدٌ
جُرْفٍ هَارٍ	كَاسًا دِهَاقًا	بَخْسٍ دَرَاهِمَ
سَبِيْعٌ عَلِيْمٌ	سِرَاعًا ذَلِكُ	يَتِيْمًا ذَا مَقْرَبَةٍ
خُلُقٌ عَظِيْمٌ	صَعِيْدًا زَلَقًا	يَوْمَئِذٍ زُرْقًا
قَرْضًا حَسَنًا	قَوْلًا سَدِيْدًا	بِقَلْبٍ سَلِيْمٍ
مُلْكٍ حِسَابِيَّةٍ	بَأْسٍ شَدِيْدٍ	عَذَابٌ شَدِيْدٌ
قَوْمًا غَيْرَكُمْ	عَمَلًا صَالِحًا	رِجَالٌ صَدَقُوا
قَلِيْلَةٌ غَلَبَتْ	عَذَابًا ضِعْفًا	مُسْفِرَةٌ ضَاحِكَةٌ
عَلِيْمٌ خَبِيْرٌ	سَبْحًا طَوِيْلًا	سَمَوَاتٍ طِبَاقًا

رَفَرَفٍ خُضِرٍ	سَحَابٌ ظُلُمْتُ	نَفْسٍ ظَلَمْتُ
قَوْمًا فَاسِقِينَ	سُبُلًا فَجَاجًا	ثَبْنًا قَلِيلًا
فَتْحٌ قَرِيبٌ	رَسُولٌ كَرِيمٌ	كَرَامًا كَاتِبِينَ

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Lesson Number 13: Tashdīd

- ❖ The w-shaped diacritic ^و is called 'Tashdīd'. A letter carrying Tashdīd sign is called 'Mushaddad'.
- ❖ Pronounce the Mushaddad letter twice; first by combining it with the preceding Mutaḥarrik letter and then by its own Ḥarakat with a slight pause.
- ❖ Ghunnaḥ should always be done whilst pronouncing نُؤْتِ (Nūn) Mushaddad and مِيْمٌ (Mīm) Mushaddad. Ghunnaḥ means taking of the sound into the nose i.e. nasalization. The duration of the Ghunnaḥ should be equal to one أَلِفٌ.
- ❖ When the letters of Qalqalah are Mushaddad, pronounce them with stress.
- ❖ If the first letter is Mutaḥarrik, the second Sākin and the third Mushaddad, then in most cases (not always) the Sākin letter is not pronounced and the Mutaḥarrik letter

is pronounced by joining it with the Mushaddad letter e.g. عِبْدُكُمْ will be pronounced as عِبْتُمْ.

- ❖ In addition to practising Tashdid in this lesson, distinguish clearly between the letters that sound somewhat similar.

أُط	إِط	أَط	أُت	إِث	أَث
أُذ	إِذ	أَذ	أُز	إِز	أَز
أُث	إِث	أَث	أُظ	إِظ	أَظ
أُص	إِص	أَص	أُس	إِس	أَس
أُف	إِف	أَف	أُر	إِر	أَر
أُق	إِق	أَق	أُك	إِك	أَك
أُح	إِح	أَح	أُه	إِه	أَه
أُع	إِع	أَع	أُم	إِم	أَم

أَب	إَب	أَب	أَب	أَب	أَب
أَوْ	إَوْ	أَوْ	أَوْ	أَوْ	أَوْ
أَل	إَل	أَل	أَل	أَل	أَل
أَر	إَر	أَر	أَر	أَر	أَر
أَش	إَش	أَش	أَش	أَش	أَش
رَب	رَبِّي	رَبِّهِ	رَبِّهِ	رَبِّهِ	رَبِّهِ
مِنَّا	مِنْهُ	ثُمَّ	وَلَمَّا	حَبَب	أَحَب
وَالْتَيْنِ	بِالتَّقْوَى	الْثَّاقِبِ	ثَجَّاجًا	فِي الْحَبِّ	شُح
مُسَخَّرَاتٍ	صَدَقَ	تَصَدَّى	اللَّ رَجَاتٍ	مِنَ الدَّمْعِ	وَالذُّكْرِينَ

الرَّحْمَنُ	نُزِلَ	فَسَنِّيَسِرُهُ	وَالشَّسِ	نَقُصُّ	وَالصَّالِحِينَ
فَضَلْنَا	وَالضُّحَى	وَالطُّورِ	وَالطَّيْرِ	الطَّلَاقُ	وَالظَّاهِرُ
لِلظَّالِمِينَ	سُعِرْتُ	يُوفَ	حُقْتُ	حَقِّ	رَكِبَكَ
وَالَّذِينَ	مِمَّا	أُمَّةٍ	فَأُمَّهُ	مُسَيِّ	جَنَّتِ
وَالنُّشِطِ	وَالنَّجْمِ	كُورَتْ	مُطَهَّرَةً	سُيِّرَتْ	يَذَكَّرُ
لِيَدَّبَّرُوا	ذُرِّيَّتَهُ	مُزْمَلُ	مُدَّثِرُ	عَلَى النَّبِيِّ	يَسْبَعُونَ
عَلِيُّونَ	يَزَكَّى	مِنَ الطَّيِّبَاتِ	إِنَّ الظَّنَّ	مَدَّ الظِّلُّ	شَرَّ النَّفْثِ
يُحِبُّ التَّوَابِينَ	رَبُّ السَّمَوَاتِ	أَحْطُتُ	بَسَطْتُ		
نَخْلُقْكُمْ	قَدْ تَبَيَّنَ	عَبَدْتُمْ	إِذْ ظَلَمْتُمْ	قَدْ دَخَلُوا	إِذْ ذَهَبَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 14

نُونُ Sākin and Tanwīn (Idghām, Iqlāb)

3. **Idghām:** Idghām will be done when any letter of Yarmalūn is present after Nūn Sākin or Tanwīn. In case of 'ر' and 'ل' Idghām will be done without Ghunnah and in case of remaining 4 letters, Idghām will be done with Ghunnah. The Letters of Yarmalūn are six in number and these are: ن, و, ل, م, ر, ي.
 4. **Iqlāb:** If the letter 'ب' is present after Nūn Sākin or Tanwīn, then do Iqlāb i.e. change the Nūn Sākin or Tanwīn into مِيم and do Ikhfā i.e. pronounce with nasalization.
- ❖ Spell out Idghām as under: Example: مَنْ يَقُولُ → يَا نُؤن مِيْم Zabar مَنْ يَ Zabar يَا, مَنْ يَ → مَنْ يَقُولُ → لُ Paysh لَام, مَنْ يَقُولُ → قُو Paysh وَأَوْ قَاف, مَنْ يَ → مَنْ يَقُولُ.
 - ❖ Spell out Iqlāb as under: Example: بَعْ Zabar عَيْنَ بَا, مَنْ بَعْدِ → مَنْ يَقُولُ Zayr نُؤن مِيْم → مَنْ بَعْدِ دَال, مَنْ بَعْدِ → مَنْ يَقُولُ.

مَنْ يَقُولُ	مَنْ وَرَقِ الْجَنَّةِ	مَنْ يَوْمِ	مَنْ وَلِيٍّ
مَنْ مَّشْهَدٍ	مَنْ مِّثْلِهِ	مَنْ نَصِيرٍ	مَنْ نُطْفَةٍ

مِنْ رَبِّكَ	مِنْ رَبِّهِمْ	مِنْ لَدُنْهُ	يَكُنْ لَهُ
كِتَابًا يَلْقَاهُ	رَجُلٌ يَسْعَى	هُدًى وَذِكْرَى	وَجُوهٌ يَوْمَئِذٍ
بِرَحْمَةٍ مِّنْهُ	سِرَاجًا مُّنِيرًا	حِطَّةً نَّغْفِرْ لَكُمْ	خَلِقْ نُعِيدُهُ
مُحَمَّدٌ رَسُولُ اللَّهِ	رَعُوفٌ رَّحِيمٌ	مُصَدِّقًا لِّمَا	وَيْلٌ لِّكُلِّ
مِنْ بَعْدٍ	مِنْ بَقْلِهَا	أَنْبِئُهُمْ	لَيُنْبَذَنَّ
قَوْلًا بَلِيغًا	خَبِيرًا بَصِيرًا	جَنَّةٍ بِرَبْوَةٍ	كَرَامٍ بِرَرَةٍ
حَلِّ بِهَذَا		صُمْ بِكُمْ	

يَا عَلِيمُ

Invoke it 21 times (recite Ṣalāt-ʿAlan-Nabī once before and after the invocation), blow on water and drink it or make it drink to others before breakfast for 40 days, the memory (of the one who drinks this water) will be strengthened *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

(Shajarah 'Aṭṭāriyyah, pp. 46)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 15

The Cases of مَيْم Sākin

❖ There are three cases of مَيْم Sākin: (1) **Idghām-e-Shafawī** (2) **Ikhfā-e-Shafawī** (3) **Izhār-e-Shafawī**.

1. **Idghām-e-Shafawī**: When another مَيْم is present after مَيْم Sākin, Idghām-e-Shafawī is done within the مَيْم Sākin i.e. Ghunnah is done.
2. **Ikhfā-e-Shafawī**: If 'ب' is present after مَيْم Sākin, Ikhfā-e-Shafawī is done within the مَيْم Sākin i.e. Ghunnah is done.
3. **Izhār-e-Shafawī**: If **any letter other than 'ب' or 'م'** is present after مَيْم Sākin, Izhār-e-Shafawī is done within the مَيْم Sākin i.e. Ghunnah is not done.

أَنْتُمْ مُظْلَمُونَ	أَلَمْ تَرَ	كُنْتُمْ بِهِ	هُمْ فِيهَا
وَلَكُمْ مَا كَسَبْتُمْ	وَالْأَمْرُ	تَأْتِيهِمْ بَأْيَةً	أَمْضَى
اتَّيْتُكُمْ مِّنْ كِتَابٍ	لَمْ يَلِدْ	عَلَيْكُمْ بِوَكِيلٍ	وَأَمْطَرْنَا
فَهُمْ مُّقْبَحُونَ	لَكُمْ دِينُكُمْ	تَرْمِيهِمْ بِحِجَارَةٍ	أَلَمْ نَشْرَحْ

وَهُمْ مُّعْرِضُونَ	وَخَلَقْنَاكُمْ أَزْوَاجًا	وَمَا هُمْ بِمُؤْمِنِينَ	أَمْ صَبَرْنَا
لَهُمْ مِمَّا الْحُسْنَى	ذَلِكَ قَوْلُكُمْ	بَعْضُكُمْ بِبَعْضٍ	عَلَيْهِمْ غَضَبٌ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 16

Tafkhīm and Tarqīq

- ❖ The meaning of **Tafkhīm** is to pronounce the letter in **thick tone**, and that of **Tarqīq** is to pronounce the letter in **thin tone**.
- ❖ Three letters **لَام**, **أَلِف** and **رَا** are sometimes pronounced in thick tone and sometimes in thin tone.
- ❖ **أَلِف** → **أَلِف** will be pronounced in thick tone if it is preceded by a letter that is pronounced in thick tone and it will be pronounced in thin tone when preceded by a letter that is pronounced in thin tone.
- ❖ **لَام** → If the letter before the **لَام** of the Ism-e-Jalālat – **اللَّهُ** (عَزَّوَجَلَّ) carries Zabar or Paysh, then the **لَام** of the Ism-e-Jalālat – **اللَّهُ** (عَزَّوَجَلَّ) will be pronounced in thick tone and if the letter before the **لَام** of the Ism-e-Jalālat – **اللَّهُ** (عَزَّوَجَلَّ) carries Zayr, then the **لَام** of the Ism-e-Jalālat – **اللَّهُ** (عَزَّوَجَلَّ) will be pronounced in thin tone.

- ❖ Except the لَام of the Ism-e-Jalālat – اَللّٰهُ (عَزَّوَجَلَّ), all other لَام will be pronounced in thin tone.
 - ❖ The conditions in which the letter لَ is pronounced in thick tone:
 - a) When لَ carries Zabar or Paysh
 - b) When لَ carries double Zabar or double Paysh
 - c) When لَ carries Vertical Zabar
 - d) When letter before لَ Sākin carries Zabar or Paysh
 - e) When there is Temporary Zayr before لَ Sākin
 - f) When there is Zayr before لَ Sākin in the preceding word
 - g) When any letter belonging to the Letters of Musta'liyah is present after لَ Sākin in the same word
 - ❖ The conditions in which the letter لَ is pronounced in thin tone:
 - a) When there is Zayr or double Zayr under لَ
 - b) When there is Aşlī Zayr (Original Zayr) before لَ Sākin in the same word
 - c) When there is يَ Sākinah before لَ Sākin
 - ❖ **Temporary Ḥarakat:** In the Holy Quran, there are some words that begin with the letter اَلِف carrying no Ḥarakat, so whichever Ḥarakat one will apply to such اَلِف during its pronunciation will be temporary e.g. in the word 'اِرْجِيْ' the Zayr is Temporary.
- Note:** لَ Sākin will be pronounced in thick tone when, in the same word, the letter preceding it carries Aşlī Zayr and the letter succeeding it is from amongst the Musta'liyah letters e.g. 'مِصَاد'.

قَالَ	صِرَاطَ	سِرَاجًا	كَانَ	مَا لَا	مَفَازًا
طَالِبُ	تَابُوا	خَالِدًا	عَابِدُ	غَاسِقِ	طَعَامِ
اللَّهُ	وَاللَّهُ	فَاللَّهُ	إِنَّ اللَّهَ	هُوَ اللَّهُ	مِنَ اللَّهِ
رَسُولُ اللَّهِ	رَضِيَ اللَّهُ	قَالُوا اللَّهُمَّ	لِلَّهِ	بِاللَّهِ	بِسْمِ اللَّهِ
قُلِ اللَّهُمَّ	مَا وَلَهُمْ	إِلَّا الَّذِينَ	إِنَّ الَّذِينَ	عَلَى	صَلَوَةٍ
رَجُلٌ	أَلَمْ تَرَ	رُزِقُوا	أَكْثَرُ	أَجْرًا	أَجْرُ
إِبْرَاهِيمَ	عَرْشُ	أَمْ صَبَرْنَا	تُرْجِعُونَ	يُرْزِقُونَ	إِرْجِعْ
إِرْجِعُوا	إِرْجِعِي	إِرْكَعُوا	رَبِّ ارْحَمْهَا	رَبِّ ارْجِعُونَ	إِنْ ارْتَبْتُمْ
أَمْ ارْتَابُوا	كُلُّ فِرْقٍ	فِرْقَةٍ	مِرْصَادٍ	فِي قِرْطَاسٍ	وَالنَّهَارِ
رِجَالٌ	أَمْرٍ	فَاصْبِرْ	قُمْ فَأَنْذِرْ	خَيْرٌ	نَذِيرٌ

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أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 17: Maddāt

- ❖ The meaning of Madd is to stretch and elongate. There are two causes for Madd: (1) Ĥamzaḥ ع (2) Sukūn ْ.
- ❖ There are 6 types of Madd: (1) Madd Muttaṣil, (2) Madd Munfaṣil, (3) Madd Lāzim, (4) Madd Līn-Lāzim, (5) Madd 'Āriḍ (6) Madd Līn-'Āriḍ
 1. **Madd Muttaṣil:** If Ĥamzaḥ is present after a letter of Maddaḥ in the same word, then it will be Madd Muttaṣil (adjacent) e.g. جَاءَ
 2. **Madd Munfaṣil:** If Ĥamzaḥ is present after a letter of Maddaḥ in the next word, then it will be Madd Munfaṣil (distant) e.g. فِي أَنْفُسِكُمْ. Whilst pronouncing Madd Muttaṣil and Madd Munfaṣil, elongate the tone up to 2, 2½ or 4 أَلِف.
 3. **Madd Lāzim:** If a Sukūn Aṣlī ْ, س is present after a letter of Maddaḥ, then it will be Madd Lāzim e.g. جَانَّ
 4. **Madd Līn-Lāzim:** If a Sukūn Aṣlī ْ, is present after a letter of Līn, then it will be Madd Līn-Lāzim e.g. عَيْنَ. Whilst pronouncing Madd Lāzim and Madd Līn-Lāzim, elongate up to 3, 4 or 5 أَلِف.
 5. **Madd 'Āriḍ:** If a temporary Sukūn [i.e. a letter becomes Sākin by virtue of Waqf (pause)] is found after a letter of Maddaḥ, then it will be Madd 'Āriḍ e.g. مُسْلِمُونَ ○

6. **Madd Līn-‘Āriḍ:** If a temporary Sukūn [i.e. a letter becomes Sākin by virtue of Waqf (pause)] is found after a letter of Līn, then it will be Madd Līn-‘Āriḍ
e.g. شَفَتَيْنِ ○

- ❖ Whilst pronouncing Madd ‘Āriḍ and Madd Līn-‘Āriḍ, elongate up to 3 أَلِف.
- ❖ Spell out the Maddāt as follows: جَائِيَّ → يَا جَيْمَ Zayr هَمْزَه جِيّ Zabar ءَ → جَائِيَّ. ضَاآ → لَا double Zabar لَام ضَاآ Zabar لَام أَلِف ضَاد → ضَاآ.

جَاءَ	جَائِيَّ	وَاللَّيْ	سَيِّئَتْ	أُولَئِكَ
حَدَّائِقَ	قُرُوءٍ	أُولِيَاءَ	بِمَا أُنْزِلَ	قَالُوا أَمَّا
يَا رُضْ	هَؤُلَاءِ	يَبْنَى إِسْرَائِيلَ	ضَاآ	دَابَّةٍ
السُّنَ	الذَّكَرَيْنِ	جَانُّ	مُدَهَا مَتْنِ	أَتَحَاجُّونِي
كَافَّةً	الْحَاقَّةُ	وَأَصْفَتْ	حَاجُّوكَ	وَحَاجَهُ
تَحْضُونُ	يُحَادُّونَ	أَنْ يَتَمَاسَا	وَلَا الضَّالِّينَ ○	
يَأُولِي الْأَلْبَابِ ○	يَتَسَاءَلُونَ ○	رَبِّ الْعَالَمِينَ ○	خَوْفٍ ○	قُرَيْشٍ ○

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Lesson Number 18: Muqatta'āt Letters

- ❖ Muqatta'āt Letters are found at the beginning of some of the Sūrahs (chapters) of the Holy Quran.
- ❖ Pronounce these letters individually such that Maddāt are elongated properly and also do nasalization (Ghunnaḥ) when Ikhfā and Idghām incur.
- ❖ There are 2 ways to recite **الْم ۝ اللَّهُ**: (1) Waṣl (Joining) **أَلِفٌ لَامٌ مِيمٌ اللَّهُ** and (2) Waqf (Pausing) **أَلِفٌ لَامٌ مِيمٌ ۝ اللَّهُ**.

طه طَاهَا	ن نُونُ	ق قَافُ	ص صَادُ
الر أَلِفٌ لَامٌ رَا	ح حَامِيْمٌ	ط طَاسِيْنٌ	ي يَاسِيْنٌ
ع عَقِيْنٌ قَافُ	ح حَامِيْمٌ	المر أَلِفٌ لَامٌ مِيْمٌ رَا	الم أَلِفٌ لَامٌ مِيْمٌ
كهيعص كَافٌ هَا يَآ عَيْنٌ صَادُ	الم ۝ اللَّهُ أَلِفٌ لَامٌ مِيْمٌ ۝ اللَّهُ	المص أَلِفٌ لَامٌ مِيْمٌ صَادُ	طسم طَاسِيْنٌ مِيْمٌ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 19: Zāid (اِ) ألف

- ❖ At some locations in the Holy Quran, there is a symbol of circle 'o' upon the اِلف, this type of اِلف is called a 'Zāid (additional) اِلف', one should not pronounce it.

لَا إِلَى اللَّهِ	أَفَأَيْنَ مَاتَ	أَفَأَيْنَ مَاتَ	أَنَا
Āl-e-‘Imrān: 158	Al-Anbiyā: 34	Āl-e-‘Imrān: 144	At every place
مَلَأَهُ	لَكِنَّا هُوَ اللَّهُ	لِشَايٍ	لَا إِلَى الْجَحِيمِ
At every place	Al-Kāhf: 38	Al-Kāhf: 23	Aṣ-Ṣāffāt: 68
لَا أَنْتُمْ	لَا أَذْبَحْنَهُ	وَلَا أَوْضَعُوا	أَنْ تَبُوءَ
Al-Ḥashr: 13	An-Naml: 21	At-Taubaḥ: 47	Al-Māidah: 29
ثَمُودَ	ثَمُودَ	وَمَلَأَهُمْ	مِنْ نَبَأٍ
Al-Furqān: 38	Al-‘Ankabūt: 38 An-Najm: 51	Yūnus: 83	Al-An‘ām: 34
لِيَرْبُؤَانِي	لَنْ نَدْعُوا	لِتَتْلُوا	إِنَّ ثَمُودَ
Ar-Rūm: 39	Al-Kāhf: 14	Ar-Ra’d: 30	Ḥūd: 68
قَوَارِيرًا	سَلِيلًا	وَنَبِلُوا	لِيَبْلُوا
Ad-Dāhr: 16	Ad-Dāhr: 4	Muhammad: 31	Muhammad: 4

- ❖ In the six words mentioned below, do not pronounce the اَلِفْ carrying the sign 'o' in case of Waṣl (continuing without pause) but do pronounce it when making Waqf (Pause).

أَنَا	قَوَارِيرًا	السَّبِيلَا	الرَّسُولَا	الظُّنُونَا	لَكِنَّا
At every place	Ad-Dāhr: 15	Al-Aḥzāb: 67	Al-Aḥzāb: 66	Al-Aḥzāb: 10	Al-Kahf: 38

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 20

Miscellaneous Rules

- ❖ **Iẓhār-e-Muṭṭlaq:** In the following four words, a Yarmalūn letter is present after نُونُ Sākin in the same word. Idghām will not be done in these cases, instead Iẓhār-e-Muṭṭlaq will be done. Hence **do not make Ghunnah (nasalization)** in these four words.

قِنُونُ	صِنُونُ	بُنْيَانُ	دُنْيَا
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- ❖ **Saktaḥ:** To stop the sound and then to continue reading ahead holding the breath is called Saktaḥ i.e. the sound should stop whilst holding the breath. **Saktaḥ is Wājib** (essential) in the following four cases. The rule of Saktaḥ is that the Mutaḥarrik be read as Sākin and double Zabar be changed to اَلِفْ and read accordingly.

سَكَنَ قِيًّا عَوَجًا

Al-Kahf: 1

سَكَنَ مَرَقِدِنَا هَذَا

Yāsin: 52

سَكَنَ رَانَ كَلَّا بَلْ

Al-Muṭaffifin: 14

سَكَنَ رَاقٍ وَقِيلَ مَنْ

Al-Qiyāmah: 27

- ❖ **ص** → In the Holy Quran, there are four words which contain the letter صَاد, but a thin سَيْن is also written upon صَاد, these words are pronounced as: In (1) and (2) only pronounce س, in (3) it is permissible to either pronounce ص or س and in (4) only pronounce ص.

بِصْطِرٍ

Al-Ghāshiyah: 22

أَمْ هُمُ الْمُصْطِرُونَ

Aṭ-Ṭūr: 37

بَصْطَةً

Al-A'rāf: 69

يَبْصُطُ

Al-Baqarah: 245

- ❖ **Tashīl:** The meaning of Tashīl is to make soft i.e. pronounce the second Ḥamzaḥ with a soft tone. In the Holy Quran there is only one word where Tashīl is Wājib.
- ❖ **Imālāh:** To incline the sound of Zabar towards Zayr and the sound of اِلِف towards يَا is called Imālāh. The 'رَا' of Imālāh is pronounced 'رَے' instead of 'رِی'.
- ❖ Spell out Imālāh as follows: Zabār اِلِف هَا, مَجْرَ → رَے of Imālāh رَا, مَجْ Zabār جِیم مِیم → مَجْرَ هَا → هَا.
- ❖ **بُئْسَ الْإِسْمُ الْفُسُوقُ** → In this part of Quranic verse, neither pronounce the اِلِف present before لَام nor the اِلِف present after it, **instead pronounce لَام with Zayr.**

بُئْسَ الْإِسْمُ الْفُسُوقُ

Al-Hujurāt: 11

Imālāh
مَجْرَهَا

Ĥūd: 41

Tashīl
ءَأَعْجَبِيَّ وَءَعَرَبِيَّ

Hā-Mim-As-Sajdah: 44

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 21

Waqf [Pause]

- ❖ **Waqf:** The meaning of Waqf is to Pause and Stop i.e. at whichever phrase Waqf is to be done, end the voice and the breath on the last letter of that phrase.
- ❖ If Zabar, Zayr, Paysh, double Zayr or double Paysh, vertical Zayr or inverted Paysh is present on the last letter of the phrase, then make that (last) letter **Sākin** when making Waqf.
- ❖ If double Zabar is present on the last letter of the phrase, then pronounce it as **أَلِف** when making Waqf.
- ❖ If the last letter of the word is rounded **تَا** i.e. **تَ**, then no matter which Ḥarakat or Tanwīn it carries, pronounce it as **هَ** when making Waqf.
- ❖ When making Waqf, vertical Zabar, the Letters of Maddah and Sākin Letters are not changed.
- ❖ In case of Waqf on a **Mushaddad letter**, the **Tashdīd will be maintained** but the Ḥarakat will not be made apparent.

- ❖ **قُطْنِي Quṭnī** → When Ḥamzah Waṣlī is present after Tanwīn, the Ḥamzah Waṣlī is dropped in case of Waṣl (without pausing) and the نُون Sākin of Tanwīn is given Zayr and a small نُون is usually shown with it, this نُون is called 'قُطْنِي Quṭnī'.
- ❖ **Signs of Waqf (Pause):** Some of the signs of Waqf are described below:
 - a) **○** → This is the sign of **Waqf Tām** and indicates the completion of Quranic verse, one ought to **make pause at it**.
 - b) **م** → This is the sign of **Waqf Lāzim**, one **must make pause at it**.
 - c) **ط** → This is the sign of **Waqf Muṭlaq**, it is **better to make pause at it**.
 - d) **ج** → This is the sign of **Waqf Jāiz**, it is **better to make pause at it** but it is **also permissible to continue**.
 - e) **ز** → This is the sign of **Waqf Mujawwaz**, it is **permissible to make pause at it** but it is better to **avoid pause at it**.
 - f) **ص** → This is the sign of **Waqf Murakhkhaṣ**, one should **not make pause at it**.
 - g) **لا** → If the sign **لا** is present above the sign of verse i.e. **لا**, there is difference in opinion about **whether to make pause or not**. If 'لا' is present without the sign verse, then **do not make pause**.
- ❖ **I'ādaḥ (Repetition):** After making Waqf, to repeat from preceding verse without pause is called I'ādaḥ.

بِالْحَقِّ	شَفَتَيْنِ	فِيهِ	مُسْتَقِيمَ	نَدِمَيْنِ	صَدِيقَيْنِ
بِالْحَقِّ	شَفَتَيْنِ	فِيهِ	مُسْتَقِيمَ	نَدِمَيْنِ	صَدِيقَيْنِ

نَسْتَعِينُ ٥ نَسْتَعِينُ ٥	يَشَاءُ ٥ نَشَاءُ ٥	مِنْ قَبْلُ ٥ مِنْ قَبْلُ ٥	شَهْرٍ ٥ شَهْرٍ ٥	شَيْءٍ ٥ شَيْءٍ ٥	قِسْطٍ ٥ قِسْطٍ ٥
لَهُ ٥ لَهُ ٥	قَدِيرٌ ٥ قَدِيرٌ ٥	بَرْقٍ ٥ بَرْقٍ ٥	بِهِ ٥ بِهِ ٥	عِبَادِهِ ٥ عِبَادِهِ ٥	بِأَمْرِهِ ٥ بِأَمْرِهِ ٥
رَبِّهِ ٥ رَبِّهِ ٥	أَخْلَدَهُ ٥ أَخْلَدَهُ ٥	مَوَازِينُهُ ٥ مَوَازِينُهُ ٥	أَلْفَاكَ ٥ أَلْفَاكَ ٥	عِلْمًا ٥ عِلْمًا ٥	نَبِيًّا ٥ نَبِيًّا ٥
قُوَّةٌ ٥ قُوَّةٌ ٥	رَقَبَةٍ ٥ رَقَبَةٍ ٥	جَارِيَةٍ ٥ جَارِيَةٍ ٥	وَتَوَلَّى ٥ وَتَوَلَّى ٥	مِنَ الْأُولَى ٥ مِنَ الْأُولَى ٥	فَتَرَضَى ٥ فَتَرَضَى ٥
وَأَنْحَرُ ٥ وَأَنْحَرُ ٥	فَارْغَبْ ٥ فَارْغَبْ ٥	فَحَدِّثْ ٥ فَحَدِّثْ ٥	فِيهَا ٥ فِيهَا ٥	تَهْتَدُوا ٥ تَهْتَدُوا ٥	قَوْلِي ٥ قَوْلِي ٥
خَيْرًا ٥ خَيْرًا ٥	إِلَى الْوَصِيَّةِ ٥ إِلَى الْوَصِيَّةِ ٥	شَيْبًا ٥ شَيْبًا ٥	إِلَى السَّمَاءِ ٥ إِلَى السَّمَاءِ ٥	مُنِيبٌ ٥ مُنِيبٌ ٥	إِدْخُلُوهَا ٥ إِدْخُلُوهَا ٥
مُبِينٌ ٥ مُبِينٌ ٥	إِقْتُلُوا ٥ إِقْتُلُوا ٥	قَدِيرٌ ٥ قَدِيرٌ ٥	إِلَى الَّذِي ٥ إِلَى الَّذِي ٥	خَبِيرًا ٥ خَبِيرًا ٥	إِلَى الَّذِي ٥ إِلَى الَّذِي ٥

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 22: Salah

- ❖ Read this lesson both ways i.e. **Rawān** (without syllabification) as well with **Hijjay** (with syllabification).
- ❖ In this lesson, carefully apply all the rules described in the previous lessons; differentiate clearly between the letters that are Qarib-uṣ-Ṣaut i.e. the letters that sound somewhat similar.
- ❖ **Remember!** If the meaning became corrupt because of not differentiating such letters, the **Ṣalah** will not be valid.

Takbīr-e-Taḥrīmāḥ

اللَّهُ أَكْبَرُ

Ṣanā

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ط

Ta'awwuz

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Tasmiyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sūrah Al-Fātiḥah

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١﴾ الرَّحْمٰنِ الرَّحِيْمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّيْنِ ﴿٣﴾ اِيَّاكَ نَعْبُدُ
وَ اِيَّاكَ نَسْتَعِيْنُ ﴿٤﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿٥﴾ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ ﴿٦﴾ (اٰمِيْن)

Sūrah Al-Ikhlās

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
قُلْ هُوَ اللّٰهُ اَحَدٌ ﴿١﴾ اللّٰهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ﴿٣﴾ وَلَمْ يَكُنْ
لَهُ كُفُوًا اَحَدٌ ﴿٤﴾

Tasbīḥ-e-Rukū'

سُبْحَنَ رَبِّيَ الْعَظِيْمِ

Tasmī'

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

Taḥmīd

رَبَّنَا وَلَكَ الْحَمْدُ

Tasbīḥ-e-Sajdah

سُبْحَنَ رَبِّيَ الْاَعْلٰى

Tashahhūd

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوَتُ وَالطَّيِّبٰتُ ط اَلسَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ
وَبَرَكَاتُهُ ط اَلسَّلَامُ عَلَیْنَا وَعَلٰی عِبَادِ اللّٰهِ الصّٰلِحِیْنَ ط اَشْهَدُ اَنْ لَا اِلهَ اِلَّا
اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ ۝

Durūd-e-Ibrāhīm

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰی اِبْرٰهِيْمَ وَعَلٰی اٰلِ
اِبْرٰهِيْمَ اِنَّكَ حَبِيْدٌ مَّجِيْدٌ ۝ اَللّٰهُمَّ بَارِكْ عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلٰی اِبْرٰهِيْمَ وَعَلٰی اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَبِيْدٌ مَّجِيْدٌ ۝

Du'ā-e-Māshūrah

اَللّٰهُمَّ رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوَةِ وَمِنْ ذُرِّيَّتِيْ ۝ رَبَّنَا وَتَقَبَّلْ دُعَاۗءِ ۝ رَبَّنَا
اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ۝

(Part 13, Sūrah Ibrāhīm, verse 40-41)

Salām

اَلسَّلَامُ عَلَیْكُمْ وَرَحْمَةُ اللّٰهِ

Du'ā-e-Qunūt

اَللّٰهُمَّ اِنَّا نَسْتَغِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ
الْخَيْرَ ط وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ
نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشٰى
عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ۝

اِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ ط

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا
مُحَمَّدٍ مَّعْدِنِ الْجُودِ وَالْكَرَمِ وَالِهٖ وَبَارِكْ وَسَلِّمْ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

QUESTIONS AND ANSWERS

Question: How many Mufridāt letters are there? (Lesson 1)

Answer: There are 29 Mufridāt letters.




Question: How many Musta'liyāh letters are there? Mention these letters. (Lesson 1)

Answer: There are 7 Musta'liyāh letters and these are: ق, غ, ظ, ط, ض, ص, خ.

Question: How are the Musta'liyāh letters pronounced and what is their combined form? (Lesson 1)

Answer: Musta'liyāh letters are always pronounced with a thicker voice and the combined form is 'خَصَّ صَغُطٍ قَطْ'.




Question: What is meant by the term Ḥarakāt? (Lesson 3)

Answer: Zabar , Zayr  and Paysh  are called Ḥarakāt.

Question: How Ḥarakāt are pronounced? (Lesson 3)

Answer: Ḥarakāt will be pronounced in the Arabic accent without stretching or jerking the voice.

Question: What is Tanwīn? (Lesson 5)

Answer: Double Zabar , double Zayr  and double Paysh  is called 'Tanwīn'. In fact Tanwīn is a Nūn Sākin that lies at the end of the phrase, that is why Tanwīn sounds like Nūn Sākin.

Question: How many Maddah letters are there? Mention them. (Lesson 7)

Answer: Maddah letters are 3 in number and these are: **يَا، وَاو، اَلِف**

Question: How it becomes **اَلِف** Maddah, **وَاو** Maddah and **يَا** Maddah? (Lesson 7)

Answer: When there is Zabar before **اَلِف**, it becomes **اَلِف** Maddah. When there is Paysh before **وَاو** Sâkin, it becomes **وَاو** Maddah. When there is Zayr before **يَا** Sâkin, it becomes **يَا** Maddah.

Question: How the Maddah letters are pronounced? (Lesson 7)

Answer: The letters of Maddah are pronounced by elongating them up to one **اَلِف** i.e. up to two Harakât.

Question: What is meant by Kharî [Vertical] Harakât? (Lesson 8)

Answer: Vertical Zabar **اَ**, vertical Zayr **اِ** and inverted Paysh **آِ** are called Kharî [vertical] Harakât.

Question: How the vertical Harakât are pronounced? (Lesson 8)

Answer: Vertical Harakât are pronounced by elongating them up to one **اَلِف** i.e. up to two Harakât, like that in the case of the letters of Maddah.

Question: How many Lîn letters are there? Mention them. (Lesson 9)

Answer: There are two letters of Lîn: **وَاو** and **يَا**.

Question: How the letters of Lîn are pronounced? (Lesson 9)

Answer: The letters of Lîn are pronounced gently in Arabic accent without any elongation.

Question: How will **وَأُو** and **يَا** become **وَأُو Līn'** and **يَا Līn'** respectively? (Lesson 9)

Answer: When there is Zabar before **وَأُو** Sākin, it becomes **وَأُو Līn'**. When there is Zabar before **يَا** Sākin, it becomes **يَا Līn'**.

Question: What is the meaning of Qalqalāḥ? (Lesson 11)

Answer: The meaning of Qalqalāḥ is movement, there should be somewhat movement at the Makhārij (articulator) when pronouncing these letters such that the sound rebounds.

Question: How many Letters of Qalqalāḥ are there, which are these and what is their combined form? (Lesson 11)

Answer: There are five Letters of Qalqalāḥ **ق, ط, ب, د, ج**, their combination is **قُطْبُجِدِّ**.

Question: When will Qalqalāḥ be made more prominent in the Letters of Qalqalāḥ? (Lesson 11)

Answer: When the Letters of Qalqalāḥ are Sākin, Qalqalāḥ should be more prominent.

Question: How to pronounce the letter of Qalqalāḥ when it is Mushaddad? (Lesson 11)

Answer: When the letter of Qalqalāḥ is Mushaddad, it is pronounced with stress.

Question: How to pronounce Ḥamzaḥ Sākinah (أ, ع, إ)? (Lesson 11)

Answer: Ḥamzaḥ Sākinah (أ, ع, إ) is always pronounced with jerk.

Question: How many cases are there regarding **نُون Sākin** and **Tanwīn** and what are these? (Lesson 12)

Answer: There are four cases regarding **نُون Sākin** and **Tanwīn**: (1) **إِظْهَار** (Iẓhār) (2) **إِخْفَاء** (Ikhfā) (3) **إِدْغَام** (Idghām) (4) **إِقْلَاب** (Iqlāb).

Question: Describe the case of **Iẓhār**. (Lesson 12)

Answer: If any of the Ḥalqiyyah letters is present after نُونُ Sākin or Tanwīn, then **Iẓhār** will be made i.e. nasalization (Ghunnaḥ) will not be done whilst pronouncing such نُونُ Sākin and Tanwīn.

Question: How many Ḥalqiyyah letters are there and what are these? (Lesson 12)

Answer: Ḥalqiyyah letters are six in number and they are: ع, ه, ح, غ, خ and ج.

Question: Describe the case of **Ikhfā**? (Lesson 12)

Answer: If any of the **Ikhfā letter** is present after نُونُ Sākin or Tanwīn, then **Ikhfā** will be made i.e. nasalization (Ghunnaḥ) will be done whilst pronouncing such نُونُ Sākin and Tanwīn.

Question: How many **Ikhfā letters** are there and what are these? (Lesson 12)

Answer: The **Ikhfā letters** are 15 in number and these are: ض, ص, ش, س, ز, ذ, د, ج, ث, ت, ك, ق, ف, ظ, ط.

Question: What is **Tashdid** and what is the term for a letter carrying the sign of Tashdid? (Lesson 13)

Answer: The w-shaped diacritic ^و is called **Tashdid**. A letter carrying Tashdid sign is called Mushaddad.

Question: How to pronounce نُونُ Mushaddad and مِيمٌ Mushaddad? (Lesson 13)

Answer: The نُونُ Mushaddad and the مِيمٌ Mushaddad will always be pronounced with Ghunnaḥ (nasalization).

Question: What is Ghunnaḥ and what is its duration? (Lesson 13)

Answer: Ghunnaḥ means to pronounce with nasalization (taking the sound into the nose) and its duration is equivalent to one أَلِف.

Question: How to pronounce a Mushaddad letter? (Lesson 13)

Answer: The Mushaddad letter is pronounced twice; first by combining it with the preceding Mutaḥarrik letter and then by its own Ḥarakat with a slight pause.

Question: Describe the rule regarding Idghām. (Lesson 14)

Answer: Idghām will be done when any letter of Yarmalūn is present after سُكُون Sākin or Tanwīn. In case of 'ر' and 'ل' Idghām will be done without Ghunnaḥ and in case of remaining 4 letters, Idghām will be done with Ghunnaḥ.

Question: How many Letters of Yarmalūn are there and what are these? (Lesson 14)

Answer: The Letters of Yarmalūn are six in number and these are: ن, و, ل, م, ر, ي.

Question: Describe the rule regarding Iqlāb. (Lesson 14)

Answer: If the letter 'ب' is present after سُكُون Sākin or Tanwīn, then do Iqlāb i.e. change the سُكُون Sākin or Tanwīn into مِيَم and do Ikhfā i.e. pronounce with nasalization.

Question: How many cases are there for مِيَم Sākin and what are these? (Lesson 15)

Answer: There are three cases of مِيَم Sākin: (1) Idghām-e-Shafawī (2) Ikhfā-e-Shafawī (3) Iẓhār-e-Shafawī (1) Idghām-e-Shafawī (2) Ikhfā-e-Shafawī (3) Iẓhār-e-Shafawī.

Question: Describe the rule regarding Idghām-e-Shafawī. (Lesson 15)

Answer: When another 'م' is present after مِيَم Sākin, Idghām-e-Shafawī is done within the مِيَم Sākin i.e. Ghunnaḥ is done.

Question: Describe the rule regarding **Ikhfā-e-Shafawī**. (Lesson 15)

Answer: If 'ب' is present after ميم Sākin, **Ikhfā-e-Shafawī** is done within the ميم Sākin i.e. Ghunnah is done.

Question: Describe the rule regarding **Izhār-e-Shafawī**. (Lesson 15)

Answer: If any letter other than 'ب' or 'م' is present after ميم Sākin, **Izhār-e-Shafawī** is done within the ميم Sākin i.e. Ghunnah is not done.

Question: What is meant by **Tafkhīm** and **Tarqīq**? (Lesson 16)

Answer: The meaning of **Tafkhīm** is to pronounce the letter in thick tone and that of **Tarqīq** is to pronounce the letter in thin tone.

Question: When to pronounce the لام of the Ism-e-Jalālat – اَللّٰهُ (عَزَّوَجَلَّ) in **thick tone** and when to pronounce it in **thin tone**? (Lesson 16)

Answer: If the letter before the لام of the Ism-e-Jalālat – اَللّٰهُ (عَزَّوَجَلَّ) carries Zabar or Paysh, then the لام of the Ism-e-Jalālat – اَللّٰهُ (عَزَّوَجَلَّ) will be pronounced in **thick tone** and if the letter before the لام of the Ism-e-Jalālat – اَللّٰهُ (عَزَّوَجَلَّ) carries Zayr, then the لام of the Ism-e-Jalālat – اَللّٰهُ (عَزَّوَجَلَّ) will be pronounced in **thin tone**.

Question: Under what condition, **آلف** is pronounced in **thick tone** and when would it be pronounced in **thin tone**? (Lesson 16)

Answer: **آلف** will be pronounced in **thick tone** if it is preceded by a letter that is pronounced in thick tone and it will be pronounced in **thin tone** when preceded by a letter that is pronounced in thin tone.

Question: Indicate the conditions under which **لَ** will be pronounced in **thick tone**.
(Lesson 16)

Answer: Under following conditions **لَ** will be pronounced in **thick tone**:

- When **لَ** carries Zabbar or Paysh
- When **لَ** carries double Zabbar or double Paysh
- When **لَ** carries Vertical Zabbar
- When letter before **لَ** Sâkin carries Zabbar or Paysh
- When there is Temporary Zayr before **لَ** Sâkin
- When there is Zayr before **لَ** Sâkin in the preceding word
- When any letter belonging to the Letters of Musta'liyah is present after **لَ** Sâkin in the same word.

Question: Indicate the conditions under which **لَ** will be pronounced in **thin tone**.
(Lesson 16)



Answer: Under following conditions **لَ** will be pronounced in **thin tone**:

- When there is Zayr or double Zayr under **لَ**
- When there is Aşli Zayr (Original Zayr) before **لَ** Sâkin in the same word
- When there is **لَ** Sâkinah before **لَ** Sâkin

Question: What is an 'Âridi (temporary) Zayr? (Lesson 16)

Answer: In the Holy Quran, there are some words that begin with the letter **ألف** carrying no Harakat, so whichever Harakat one will apply to such **ألف** during its pronunciation will be temporary e.g. in the word **أَرْجَى** the Zayr is Temporary.

Question: What is the meaning of Madd? What are the causes of Madd? (Lesson 17)

Answer: The meaning of Madd is to stretch and elongate. There are two causes for Madd:
(1) Ĥamzaĥ  (2) Sukūn .

Question: How many types of Madd are there and what are these? (Lesson 17)

Answer: There are 6 types of Madd: (1) Madd Muttaṣil, (2) Madd Munfaṣil, (3) Madd Lāzim, (4) Madd Lin-Lāzim, (5) Madd 'Āriḍ (6) Madd Lin-'Āriḍ

Question: Describe the case of Madd Muttaṣil. (Lesson 17)

Answer: If Ĥamzaĥ is present after a letter of Maddaĥ in the same word, then it will be Madd Muttaṣil (adjacent).



Question: Describe the case of Madd Munfaṣil. (Lesson 17)

Answer: If Ĥamzaĥ is present after a letter of Maddaĥ in the next word, then it will be Madd Munfaṣil (distant).


Question: How much Madd Muttaṣil and Madd Munfaṣil need to be elongated? (Lesson 17)

Answer: Whilst pronouncing Madd Muttaṣil and Madd Munfaṣil, elongate the tone up to 2, 2½ or 4 اَلِف.

Question: Describe the case of Madd Lāzim. (Lesson 17)

Answer: If a Sukūn Aṣli ,  is present after a letter of Maddaĥ, then it will be Madd Lāzim.

Question: Describe the case of Madd Lin-Lāzim. (Lesson 17)

Answer: If a Sukūn Aṣli , is present after a letter of Lin, then it will be Madd Lin-Lāzim.

Question: How much **Madd Lāzim** and the **Madd Līn-Lāzim** need to be elongated? (Lesson 17)

Answer: Whilst pronouncing Madd Lāzim and Madd Līn-Lāzim, elongate up to 3, 4 or 5 أَلِف.

Question: Describe the case of **Madd ‘Āriḍ**. (Lesson 17)

Answer: If a temporary Sukūn [i.e. a letter becomes Sākin by virtue of Waqf (pause)] is found after a letter of Maddah, then it will be **Madd ‘Āriḍ**.

Question: Describe the case of **Madd Līn ‘Āriḍ**. (Lesson 17)

Answer: If a temporary Sukūn [i.e. a letter becomes Sākin by virtue of Waqf (pause)] is found after a letter of Līn, then it will be **Madd Līn-‘Āriḍ**.

Question: How much Madd ‘Āriḍ and Madd Līn ‘Āriḍ need to be elongated? (Lesson 17)

Answer: Whilst pronouncing Madd ‘Āriḍ and Madd Līn-‘Āriḍ, elongate up to 3 أَلِف.

Question: What is a **Zāid (additional) أَلِف**, and how is it pronounced? (Lesson 19)

Answer: At some locations in the Holy Quran, there is a symbol of circle ‘o’ upon the أَلِف, this type of أَلِف is called a ‘**Zāid (additional) أَلِف**’, one should not pronounce it.

Question: Which rule will apply in the نُون Sākin present in the following words: قُنُونٌ, صُنُونٌ, بُنُونٌ, دُنُونٌ (Lesson 20)

Answer: In the above four words, a Yarmalūn letter is present after نُون Sākin in the same word. Idghām will not be done in these words, instead **Izhār Muṭlaq** will be done. Hence do not make Ghunnah (nasalization) in above four words.

Question: What is **Saktah**? (Lesson 20)

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Answer: To stop the sound and then to continue reading ahead holding the breath is called **Saktaḥ** i.e. the sound should stop whilst holding the breath.

Question: What is the meaning of **Tashīl**? (Lesson 20)

Answer: The meaning of **Tashīl** is to make soft i.e. pronounce the second Ḥamzaḥ with a soft tone.

Question: What is **Imālah**? (Lesson 20)

Answer: To incline the sound of Zabar towards Zayr and the sound of اَلِف towards يَآ is called **Imālah**.

Question: How is the ى of Imālah pronounced? (Lesson 20)

Answer: The ى of Imālah is pronounced 'رِى' instead of 'رِى'.

Question: What is meant by **Waqf**? (Lesson 21)

Answer: The meaning of **Waqf** is to pause or stop.

Question: How to deal with if there is a **Zabar**, **Zayr**, **Paysh**, or even **double Zayr** or **double Paysh** on the last letter of the phrase in case of **Waqf**? (Lesson 21)

Answer: If Zabar, Zayr, Paysh, double Zayr or double Paysh is present on the last letter of the phrase, then make that (last) letter Sākin when making **Waqf**.

Question: If there is Tanwīn of **double Zabar** on the last letter of a phrase, then how to deal with it in case of **Waqf**? (Lesson 21)

Answer: If **double Zabar** is present on the last letter of the phrase, then pronounce it as اَلِف when making **Waqf**.

Question: If there is rounded **ق** i.e. 'ق' in case of Waqf, how to deal with it? (Lesson 21)

Answer: If the last letter of the word is rounded **ق** i.e. 'ق', then no matter which Harakat or Tanwīn it carries, pronounce it as 'ق' when making Waqf.

Question: What is **قُتْنِي** Quṭnī? (Lesson 21)

Answer: When Ḥamzah Waṣlī is present after Tanwīn, the Ḥamzah Waṣlī is dropped in case of Waṣl (without pausing) and the **قُتْنِي** Sākin of Tanwīn is given Zayr and a small **قُتْنِي** is usually shown with it, this **قُتْنِي** is called **قُتْنِي** Quṭnī.

Question: Which type of Waqf is expressed by the circular sign 'O' and what should be done at this sign? (Lesson 21)

Answer: This is the sign of Waqf Tām and indicates the completion of Quranic verse, one ought to make pause at it.

Question: Which type of Waqf is denoted by 'م' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of **Waqf Lāzim**, one must make pause at it.

Question: Which type of Waqf is denoted by 'ط' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of **Waqf Muṭlaq**, it is better to make pause at it.

Question: Which type of Waqf is denoted by 'ج' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of **Waqf Jāiz**, it is better to make pause at it but it is also permissible to continue.

Question: Which type of Waqf is denoted by 'ر' and what is the rule regarding it? (Lesson 21)

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Answer: This is the sign of **Waqf Mujawwaz**, it is permissible to make pause at it but it is better to avoid pause at it.

Question: Which type of Waqf is denoted by 'ص' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of **Waqf Murakhkhas**, one should not make pause at it.

Question: Explain the rules of Waqf regarding the 'ل' sign. (Lesson 21)

Answer: If the sign **ل** is present above the sign of verse i.e. **ل**, there is difference in opinion about whether to make pause or not. If 'ل' is present without the sign verse, then do not make pause.

Question: What is I'ādaḥ? (Lesson 21)

Answer: After making Waqf, to repeat from preceding verse without pause is called I'ādaḥ (Repetition).

Question: Which Wazīfah (Invocation) should be invoked to become pious and steadfast upon the Sunnah?

Answer: To become pious and steadfast upon Sunnah, keep invoking **يَا خَيْرُ** all the time.

Question: What are the 5 stages of knowledge?

Answer: (1) To observe silence (2) To listen with attention (3) To remember what was heard (4) To abide by what was learnt (5) To pass on the acquired knowledge.

Question: What is the Wazīfah to strengthen memory?

Answer: Invoke **يَا عَلِيمُ** 21 times (recite Ṣalāt-ʿAlan-Nabī once before and after the invocation), blow on water and drink it or make it drink to others before breakfast for 40 days, the memory (of the one who drinks this water) will be strengthened **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**.

Question: Which Du'ā (Supplication) should one invoke for memorizing the lessons?

Answer: Recite following Du'ā with Ṣalāt-ʿAlan-Nabī before and after it:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Question: How many Farḍ (obligatory) acts are there in Wuḍū and what are these?

Answer: There are **four Farḍ acts** in **Wuḍū** and these are: (1) Washing the whole face (2) Washing both arms including the elbows (3) Moistening a quarter of the head (4) Washing both feet including the ankles.

Question: How many Farḍ acts are there in Ghusl and what are these?

Answer: There are **three Farḍ acts** in **Ghusl** and these are: (1) Rinsing the mouth (2) Sniffing water inside the nose (3) Ablution of the whole apparent body.

Question: How many Farḍ acts are there in Tayammum and what are these?

Answer: There are **three Farḍ acts** in **Tayammum** and these are: (1) Intention (2) Wiping hands on the entire face (3) Wiping both arms including the elbows.

Question: How many Pre-Conditions of Ṣalāh are there and what are these?

Answer: There are **six Conditions** of Ṣalāh and these are: (1) Ṭahārah (Purity) (2) Satr-e-ʿAwrat (veiling) (3) Facing towards the Qiblah direction (4) Waqt (Timings) (5) Niyyah (Intention) (6) Takbīr-e-Taḥrīmāh.

Question: How many Farḍ acts are there in Ṣalāh and what are these?

Answer: There are **seven Farḍ acts** of **Ṣalāh** and these are: (1) Takbīr-e-Taḥrīmāh (2) Qiyām (3) Qirāʿat (4) Rukūʿ (5) Sujūd (6) Qaʿdah Akhīrah (7) Khurūj-e-Bişunʿihī.

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Allah ﷻ mujhay Hafiz-e-Quran bana day

From: Shaykh-e-Ṭarīqat, Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ.

Allah mujhay Hāfiẓ-e-Quran banā day

Ĥo jāye sabaq yād mujhay jald Ilāhī

Sustī ĥo mayrī dūr uñhūn jald sawayray

Ĥo Madrasay kā mujh say na nuqṣān kabhī bhī

Chūtī na karūn bhūl kay bhī Madrasay kī mayn

Ustād ĥaun maujūd yā bāḥar kahūn maṣrūf

Khaṣlat ĥo sharārat kī mayrī dūr Ilāhī

Ustād kī kertā rahūn ĥer dam mayn iṭā’at

Kapray mayn rakhūn ṣāf Tū dil ko mayray ker ṣāf

Filmon say dārāmon say day nafrat Tū Ilāhī

Mayn sāṭh jamā’at kay paṛhūn sārī namāzayn

Paṛhtā rahūn kaṣrat say Durūd un pay sadā mayn

Sunnat kay muṭābiq mayn ĥer aik kām karūn kāsh

Mayn jhūt nā bolūn kabhī gālī nā nikālūn

Mayn fāltū bātaun say rahūn dūr ĥamayshaḥ

Akhlāq ĥaun achchay mayrā kirdār ĥo achchā

Ustād ĥaun mā bāp ĥaun ‘Aṭṭār bhī ĥaun sāṭh

Quran kay aḥkām pay bhī mujh ko chalā day

Yā Rab! Tū mayrā ḥāfiẓah mazbūt banā day

Tū Madrasay mayn dil mayrā Allah lagā day

Allah yahān kay mujhay ādāb sikhā day

Awqāt kā bhī mujh ko pāband banā day

‘Ādat Tū mayrī shor machānay kī miṭā day

Sanjīdah banā day mujhay sanjīdah banā day

Mā bāp kī ‘izzat kī bhī tauṭīq Khudā day

Āqā kā Madīnah mayray sīnay ko banā day

Bas shauq ḥamayn Na’at-o-Tilāwat kā Khudā day

Allah ‘ibādat mayn mayray dil ko lagā day

Aur Zikr kā bhī shauq paey Ghauṣ-o-Razā day

Yā Rab! Mujhay Sunnat kā Muballigh bhī banā day

Ĥer aik maraz say Tū gunāḥaun say shifā day

Chup reḥnay kā Allah salīqaḥ Tū sikhā day

Maḥbūb kā ṣadaqaḥ Tū mujhay nayk banā day

Yūn Hajj ko chalayn aur Madīnah bhī dikhā day

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِيْنَ لَا تَبْرَأُ الْاَعْرَابُ وَاعْلَمُوْا اَنَّ الْاِيْمَانَ بِالْاَنْبِيَاءِ وَتَقْوَاهُمْ يَتَّبِعُهُ الْاِيْمَانُ بِالْحَقِّ وَالْحَقُّ بِالْحَقِّ وَالْحَقُّ بِالْحَقِّ

BLESSING OF SUNNAH

Alhamdu-Lillah غُرُوْجُ the Sunnah of the Holy Prophet ﷺ are taught and learnt in abundance in the Madani environment of Dawat-e-Islami, an international non-political propagational movement of Qur'an and Sunnah. Please, do Attend Dawat-e-Islami's weekly Ijtima held in your locality. In Karachi, the weekly Ijtima is held every Thursday after Salaatul-Maghrib at Faizan-e-Madina, Mahallah Sodagran, Old Sabzi Mandi, Karachi (Pakistan). It is also a Madani request that you spend the whole night in the Ijtima.

Make it a habit to travel in the Madani Qafilas with the Prophet's devotees and fill in your Madani In'amaat card daily doing Fikr-e-Madina and hand it in to the relevant responsible Islamic brother of your area.

In'shaa-Allah غُرُوْجُ with the blessing of this, we will develop the mindset of performing good deeds, avoiding sins and protecting our faith. Every Islamic brother should make the intention that "I must try to rectify myself and the people of the whole world in'shaa-Allah غُرُوْجُ". To rectify ourselves, we are to act upon the Madani In'amaat and to rectify the people of the whole world, we are to travel with the Madani Qafilas. In'shaa-Allah غُرُوْجُ.

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Publisher: Maktaba-tul-Madina

Faizan-e-Madina, International Madani Markaz (Centre), Baab-ul-Madina
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